# New-York

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the men whose sires Wyckilff and emancipated and who had stood to their pikes in the Low Country against the myrmhous of them too stern and who had stood to their pokes in the Low Country against the myrmhous of them too stern and strenuous, but they had been schooled in the terse directness of the English Bible, and upilified by its motive, its appeal, its boundless scope. They find not like imagination of a trial of the property of the motive of the property of the proper

what the people in the element which was to be great and perman of course, they had their limitations. Runn through their work was a spirit of narrown and intolerance which was to be great and perman of course, they had their limitations. Runn through their work was a spirit of narrown and intolerance which they deploy, but which was to be great and perman of course, they had their limitations. Runn through their work was a spirit of narrown and intolerance which they deploy, but which we should have shared, if one as a necessary measure of self-defence. For I suppose an infant colony or faith, like an infant colony or faith, like

knows not what—and especially is one puzzlet to guess what will be said about it to-night, when he knows that it is to be handled by an observer so keen and thoughtful, and a speaker so wise and witty as the gratieman whom I am next to summon to his feet.

Will he talk about the way of the Pikerims with the Hollanders, on their way with the wearing of lace, their way with unitans or their way with the wearing of lace, their way with indians or their way with the wearing just as it has always been, from the day he made himself known to us twenty years and more ago, by hestowing upon us that inimitable little volume—"My Summer in a Garden"—And to whom could the toast "The Way of the Pikerim' be more fittingly assigned than to one to whom the rending public is already indebted for "In the Wilderness" and "A Roulittle unrey in the World" and "A We Go?" I call upon Mr. Charles Indebt Warner.

CHARLES DUDLEY WARNER'S SPEECH.

Mr. Warner's presence at the gathering was certainly appreciated, as the hearty applause with which he was received indicated when he arose to speak. The pleasant allusions of Mr. Rollins to Mr. Warner's literary productions quickened the imagination of all who heard them. His remarks were frequently applauded. This is what he said:

"Pikerims and Strangers. This seems not a very melancholy occasion. Yet It looked a little while ingo as if the Pikerim had lost his way in New York. He found it on the 7th of November. How he did it needs a word of evolunation.

"There seemed to be no differences of business, of pleasure, of intrigue, and the judges were blowning out all the great moral lights around him, and wrong, so long as a word of evolunation.

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and broadest college of the land.

BROADER THAN IN EARLY DAYS.

Then on the next day the Governor goes to the commencement of Holy Cross College, a Roman Catholic institution which the Puritans hardly would have welcomed or even tolerated, and to which many of my predecessors could not without embarrassment have carried the congratulations of the Commonwealth.

There one sees how Massachusetts has broadened out since the early days, outgrown early prejudices and limitations; how gladly she has welcomed the great inflowing current of other bleas, nationalities and religions, recognized the right of freedom of thought and conscience, and made religion no longer a matter between the individual and his God. (Applause.)

Then I turn with stronger love to the old Commonwealth because she is as broad as she is great, just as she is patriotic, with a heart large enough to include all her children, the later as well as the earlier immistrants, and with no place there for any spirit of intolerance. But you ask what have the wirtues of the fathers, what have Pilgrim and Puritan thought and action to do with the Massachusetts of to-day, for whom I speak?

Well, this was the beginning of Massachusetts. What do we not ove to it? I give the Yankee answer, what do we not ove to it? Massachusetts from it gets a sturdiness of character, an independence of thought and action, a willingness to assert and ingert for honest convictions, which have been her very backbone, and through her a potent influence in our National development.

FIGHTING FOR THEIR CONVICTIONS.

You can trace this down in all our after life, in the early wars for self-defence, in the later wars foreign power, and, generations later, in our war for union and liberty. It is this which gives point and meaning to our great historic monuments. They exist because of the continuity of this influence.

"When the tall gray shafe of Bunker Hill speaks greetings to Memorial Hall," it is the Purlian of 175 speaking to the Purlian of 1861, and both recalling the patriotism and character, the struggle and the sacrifices, of the past, nerving us as bravely to do our duty. How well Philips illustrated this in, his plea for the preservation of the Old South Meetinghouse, so dear to the New-England heart. I give his thought, but not his words, yet is almost sacrilege to quote him without the beauty of his rhetoric. He was answering an argument that the Old South was not worth saving, because it had

Mr. McKelway has come to be well known at the banquet board in this city. Everybody recognized the Brooklyn editor, and were glad

cordiality. His remarks, as usual, were full of wit and vigor. This is what he said about "The

cordiality. His remarks, as usual, were full of wit and vigor. This is what he said about "The Puritan and the Dutchman":

Mr. President and Friends: True meanings are broad meanings. The spirit of things better defines them than their terms. The seem of the rose describes it better than its name—by any other twould smell as sweet. The Dutchman means foundation; the Puritan means energy. The Dutchman means fore; the Furitan means fire. To each is due all his belongings. The Dutchman undersided in that life which rolls in history from Flushing to Stockholm, taking in contributory streams from Switzerland, Germany and France. Morally he owns not merely William the Silent, but Gustavus Adolphus, Frederick the Great, Calvin, Luther, Melanethon—aye, and Servitus, too, as well as the Huguenots and the Waldenses. European Protestantism is the Dutchman, Just as all the waters between the Alleghanies and the Rocky Mountains are the Mississippt. In the same way the Puritan spreads himself from Land's End to John o'Groat's, and from Fastnet Light to Londonderry. Protestantism in the three islands is the Puritan, just as Protestantism on the Continent is the Dutchman. The divisions and subdivisions of both are manifold. They are not without interest or value. They give to historians an excuse for occupation; to sectarians a text or a pretext for heresy trials, and to National societies a Justification for annual dinners. But truth is greater than the men who carve it up, just as Shakespeare's head was greater than the comb which went through his hair. Truth is the body of God's facts in the world. History is only man's little operagiass focussed on patches of lit. Theology is but the skin of truth set up and stuffed. So when we speak of the Dutchman and of the Puritan we are speaking of likeness of spirit in unlikeness of manifestation. The Dutchman was the Dutchman and the boutehman, and that which the Dutchman and the Dutchman and the Puritan will work on them, will issue in the ultimate white man. He has not yet been ev

With the spirit that would antagonize the Dutchman and the Puritan I have no sympathy. With the temper that would claim preponderant merit for either, or superlative excellence for both, I am at variance. Such disputation has been the petty product of petty minds. Such boastfulness has belittled the indivisible work each has done in the world. It gravely and greatly hinders the work each is yet to do. The two collectively stand for historical and contemporary Protestantism in religion and have a natural affinity for democratic-republicanism in government. If they realize their common origin and their mutual tendencies, they will be better fitted for their still unaccomplished duties. The ultimate religion will comprise what is best in all the existing ones whereof the keynote is the Fatherhood of God and the brotherhood of man. The discords called sects or denominations will be drowned out by that harmony or will be With the spirit that would antagonize the Dutch-

Dr. Greer's text-that is to say his toast-was somewhat comprehensive, but he enveloped the

manner pleasing to all. He said:

Mr. President and Gentlemen: The reason, I presume, why I am asked to speak to this toast is because I am it, and I am it in a very comprehensive manner. Born in Virginia and partially educated there, graduated at a Pennsylvania college, ordained to the ministry in Ohlo, stationed for a while in Kentucky, I afterward went by way of Europe to New-England, and as a kind of immigrant from everywhere was adopted. I was not very much surprised, therefore, when I read the other day in a Philadelphia newspaper, which somebody kindly sent me, the statement that I was a Welshman and that I came over a few years ago in the steerage. As a result of that paragraph I have been receiving letters ever since from Welsh clergymen in different parts of the country appealing to me on the ground of patriotism and common ancestry to take up collections for them. I hope these gentlemen will understand hereafter that wherever I may have come from. I am by adoption at least a New-Englander-a New-Englander; to be sure, in New-York, but still a New-Englander; to be sure, in New-York, but still a New-Englander sat your banquet and to speak to the toast to which I have been graciously permitted to be present at your banquet and to speak to the toast to which I have been assigned. Unfortunately, however, for me, but fortunately for you, I have of this land of my adoption, but then it isn't necessary; you all know the story and have heard it every year at your annual banquet, and I could only reterate in my poor way what has been so often and admirably iterated before.

A BIG SUBJECT NOT EXHAUSTED.

A BIG SUBJECT NOT EXHAUSTED.

The fact is, the subject is too big; and not even the eloquent speeches which you have heard to-night have exhausted or traversed it. New-Eng-land—it stands for many things; for sagacity, for night have exhausted or traversed it. New-England—it stands for many things: for sagacity, for shrewdness, for hard common sense, for cleverness in making a bargain, for practical knowledge of affairs, and yet combining with it scholarship, culture and letters. As one of its own prophets has said, it has learned to perform the difficult task of associating the real with the ideal, and of "hitching its wagon to a star." And yet above all else New-England stands for liberty, and tells the interesting story of liberty—that word which has been so often perverted and caricatured, and yet which like no other in the whole vocabulary of speech stirs and fires the heart and quickens the pulse and the blood, and sends the quivering thrill of a deep and strong emotion throughout the human frame. Like no other section of this or of any land, perhaps, New-England has made us see and know what liberty for one's self and not liberty for one's neighbor; that it was, indicated that the human frame that the liberty which it exhibited then was liberty for one's self and not liberty for one's neighbor; that it was, indicated that in either do I forget that every great seminal principle is at the outset narrow, and must be, and that if the seed were not at first "cribbed, cabined and confined," it would not expand and grow and become the forest pride. It is the narrow chimney which is best adapted to start and first create the draught which will carry, the flames above the chimney to illumine the earth and the tore of in which it shows itself as a tyrannical force and seeks to crush its rivals, and the other in which, secure of its victory, it begins to make room for its former opponents within the domain which it has conquered; and that is precisely what we see in the New-England story of liberty. Narrow it was at the outset; narrow it had to be. It was taking time to become firmly and deeply rooted; taking time to show that there cannot be any liberty that is not rooted in right, or, which to the early New-Englander was a word of